302 tance upon their heads; it was dyed with indigo,[1] so
386 that their hair shone. The teeth were stained with cochineal; the hands and neck were painted with designs—the necks were covered [with painting]. The stomach and breasts were [also] painted with designs.

515 They bathed in the sweat house and with [soap
562 and] water. They were held in esteem. They were modest, good, and of noble [mien]. Thus did they
[343] speak—attentively, and respectfully of others; they were diligent and considerate.

1 v [i.e. the Aztec women -- Analyst]

Motema, mahaltia, momamauizmati: pinacoanj, qualli maujztic, injc tlatoa: temauhcaittanj, teimacaçinj, hiçiuhcaioque, moiolitlacoanj.

1. *Xiuhquilitl*. Urbina (*op. cit.*, p. 568) mentions two kinds: *xiuhquilitl pinahuac*, *Indigofera* sp., and *xiuhquilitl patlahuac*, *Commelina graveolens* H.B.K.—both producing a blue dye.

Thirty-sixth Chapter, which telleth of the sweat house.

Although the sweat house were very hot, where all bathed, if one known as a twin went there, then he would dispel the steam and destroy [the heat], however hot the sweat house were — even if he went to stand only at the doorway; even more so if he were to bathe among [the others]. But thus could he remedy it; it was said that four times he himself cast potsherds on the ground and sprinkled them with water. It was thought that thus he would not dispel the heat. It would be even hotter.

And when two were born who were called twins, it was said that wherever something was dyed, when [someone] dyed rabbit fur, they might not enter there. If they were to enter there, it was said, they would cast a spell over it; they would blow the colors off. It would come out badly — it would become multicolored, especially [if the dye were] chili red. But thus was it remedied: [the dyer] made him taste the dye water. It was said that in this way the rabbit fur would not be damaged.

Likewise, neither might those known as twins enter where tamales were cooking; because, it was said, if they came in there, they would also bewitch the tamales and the cooking pot. They would not cook, though [left there] all day. The tamales would each one cook only on one side. And in order to remedy it, so that it would not thus happen, when perhaps they went to enter, they placed the cooking pot on the fire. And if by chance the tamales were placed in the pot in [their] presence, they made them lay one [of them] in place. It was said that thus the tamales would not be harmed.

Thirty-seventh Chapter, which telleth of the time when the teeth of small children dropped.

When the teeth of small children dropped out, the mothers cast them into a mouse-hole, or they said to their children: "Place it in the mouse-hole." For it was said that if they were not to do this, the small child's teeth could not grow; he would remain quite toothless.

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These superstitions harm the Faith, and therefore it is well to recognize them. Only these few have

Injc cempoalli on castolli ocs capitulo, ytechpa tlatoa: in temazcalli. 343 515 845

In temazcalli, in vncan netemalo: intlanel cenca totonquj, intla vmpa iaz, in moteneoa cocoa: njmā quipouhtitlaça, quipoloa injc cenca totonquj ocatca in temazcalli: intlanel çan qujiaoac onmoquetzatiuh: oc cenca intla tehoan motemaz. Auh injc patiz quil nappa in vel inoma contlaçaz, in conatequiz tapalcatl: quil ic amo quipoloz, injc totonquj: çan oc cenca totonquj iez.

Ioan in vmētin tlacati, in mjtoa cocoa, quilmach in canjn tlapalo, in quipa tochomjtl: amo vel vmpa calaquj: yntla vmpa calaquiz, quilmach quizoza, quipitza in tlapalli: amo qualli in quiça, çan mocujcuicuiloa: oc cenca yehoatl in chichiltic. Auh injc pati, achi contlapaloltia in tlapalatl: quil ic amo ytlacaviz in tochomjtl. 845 386

No yoan in ichoantin in mjtoa cocoa, in cahjn mopacaci tamalli: amono vel vmpa calaquj: ichica quilmach intla vmpa calaquizque, no quizoza in tamalli, yoan in comjtl: amo vel ycuci, intlanel cemjlhuitl: çan chichicoycuciz in tamalli. Auh injc pati, injc amo iuh muchioaz: in iquac tla ocalaquito, contlatiz in comjtl. Auh intlanoçe ijxcan mocontema tamalli, centetl ipan contlalilia: quil ic amo ytlacaviz in tamalli. 845 252

Injc cempoalli on castolli omome capitulo, itechpa tlatoa: in iquac vetzi intlan pipiltotonti. 856

In iquac vetzi intlan pipiltotonti: yn tenanoan itlacoiocco contlaça in quimjchin, anoçe inpilhoan, quimjlhuja: ytlacoiocco xictlali in quimjchin: ichica quil intlacamo iuh quichioazque, amo vel itoaz in itlan piltontli: çan tlancotoctic iez.

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Estas abusiones, empecen a la fe: y por eso, conujene sabellas, y predicar, contra ellas. Anse puesto, 000